THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment Mercy."—RUSKIN.

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RECOGNITION HEREAFTER.

IN I. Cor. 13: 12, St. Paul writes, "For now we see through a glass darkly, but then face to face." This is especially true as regards our knowledge of our future lives, after we have passed through this probationary condition on earth. We cannot but let our minds sometimes dwell on the life to come, and wonder what our existence there will be like, how we shall be employed, and with whom we shall be associated. The scriptures, while speaking often about the rewards of the faithful, and the punishment of the impenitent sinner in the next world, present heaven and hell before us rather as conditions of existence than as places, and so we are told more of the holy, happy, and intelligent condition of the saints in light, and of the misery of the disobedient and the wicked, than of their surroundings, their dwelling places, and their employments. That our Heavenly Father is going to deal with all mankind according to their deserts we know, and St. Paul, while impressing this same fact upon the Romans, namely, that God will render to every one according to their deeds, adds, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that

worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Romans 2: 7-11.)

Any general description, however, of heaven or hell is not to be found in the revealed word of God, and so it becomes very evident that our Heavenly Father must have had some wise reason in withholding any information of the kind from His children upon the earth. If the employments of heaven, its marvelous and dazzling scenery, its music, and the appearance and clothing of its inhabitants, and any other such information had been fully described, such description, however attractive, could never have operated as greater inducements than those which we already possess, to live righteous and careful lives here upon earth, or to become more heavenly minded; while on the other hand, by the depiction of heaven as the dwelling place of holy, active, and loving beings, who find a constant happiness in all around them, because their outward conditions are entirely in harmony with their own inward states, we learn what we are expected to be like in order to enjoy an inheritance amongst the saints in light; and to this end, therefore, we are led to endeavor to grow daily more and more after the order and likeness of heaven. By the unerring law of spiritual affinity, like is ever drawn to like, consequently, unless we continually grow, now that we have the opportunity to do so, more in accordance with that pattern of purity, love, obedience, and activity which God's word reveals to be the condition of those blessed ones who dwell in His presence, an association with them hereafter would be anything but congenial to our ruling desires and loves; hence our Heavenly Father has presented to our view only so much of the life to come as is amply sufficient both to induce, and to enable us to try, while in this probationary existence, to conform ourselves to that same pattern, and fit ourselves to enjoy a lasting fellowship with the pure in heart, to whom our Lord's promise has been given that they should see God.

It is unwise to suppose that after death God will, in some mysterious manner, so efface the individuality of each of us as to change us all suddenly into holy and happy beings, however cold and indifferent to the things of truth and righteousness we may have been in the present life. Beyond the grave our lives are continued and developed, and we shall enter the next world just as we have made ourselves in this one, neither better nor worse, and the more we improve our opportunities, train our powers, exercise our faculties, gain wisdom, and become good, obedient, and faithful here, so much the more advanced we shall be when the struggles of life are over, and so much the more favorable shall we find our environments in the existence that lies before us.

It is, however, only natural that those, whose hopes of heaven lift them upwards to a contemplation of the beauties of the world to come, should sometimes speculate on the lives of the holy beings who inhabit the blessed realms above. What do they do there?

What is their occupation throughout the rolling ages of eternity? Do they eat and drink and sleep as we do down here? What are their dwelling places like? What is the nature of the scenery with which they are surrounded? And then our thoughts turn naturally to those loved ones who have passed away before us—what are they doing now? Do they meet those whom they knew and loved on earth, and do they recognize each other? True, these are as yet only in their intermediate state of disembodied spirits, and have not entered finally into their ultimate condition of existence, not having been as yet resurrected. They are now either in paradise or in prison, whatever those terms may really imply, according to their faithfulness or the opposite in this probation; but if they are able to recognize and associate with one another there, it is quite reasonable to suppose that, after the resurrection of their bodies, they will be able to continue those same associations in the eternities beyond. By the terms "paradise" and "prison" no reference whatever, it must be understood, is made to heaven or hell, but only to the places or conditions occupied respectively by the righteous and the unrighteous dead between their demise and their resurrection. It may be recalled that our Lord told the penitent thief on the cross that that very day they would both be in paradise together. On the third day after this He told Mary Magdalene that He had not as yet ascended to His Father (John 20: 17), nor, as scripture informs us, did He ascend for forty days more, so that to hold, as some do, that paradise is synonymous with heaven, cannot but be an entirely erroneous view. Our Lord not only entered paradise while His body rested in its tomb on earth, but, according to the Apostle Peter, He went also to the place of detention of the unrighteous dead, which place the apostle calls the prison, in order to preach the gospel of salvation to those who had been disobedient twenty-two hundred years previously in the days of righteous Noah. (I. Peter 3: 18-20.) Peter also informs his readers of the reason why Jesus preached the gospel to the spirits of the disobedient dead while they were confined in the prison house, namely, that they might be judged according to men in the flesh, but live according to God in the spirit (I. Peter 4: 6); thus unfolding the glorious doctrine of God's great mercy in the ultimate salvation of the dead.

The question before us is this: Shall we know each other and associate with one another in the life to come? It is true that there are no absolutely direct teachings about this in scripture, and so we are compelled to resign ourselves while here on earth to seeing through a glass darkly, and possessing our souls in patience till God sees fit to enable us to see face to face; but both reason and indirect scripture teachings seem to give sufficient grounds for a strong belief that such knowledge, and such associations, will not be withheld in the eternal existence beyond. Our Heavenly

Father has given us in this life endearing family ties, and has so intimately bound up our lives with those of others, that it is impossible to believe that the mere passing over the threshold into a new life beyond can annul these ties, or that those who have been so dear and so necessary to us in the present life shall be nothing but strangers to us in that which lies before us. The words of the "preacher" are, "I know that whatever God doeth, it shall be for ever, nothing can be put to it, nor anything taken from it." (Ecclesiastes 3: 14). Marriage is a divine institution, consequently family ties cannot but be eternal as well as temporal. If this view is correct, then it is only reasonable to suppose that we shall recognize each other in the great beyond.

Turning now to the scriptures, we find a text which seems to give full support to the view that there will be a recognition of one another in the hereafter. It implies a doctrine of the greatest interest and comfort to man. St. Paul, in writing to the Colossians, describes the exalted nature of Christ, urges his readers to continue in the faith and in the knowledge of the Lord, and adds these words: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. 1: 28.) Some theologians believe that when Paul used these words he expressed a hope that at the judgment he might be able to introduce before Christ the results of his labors, by presenting to Him in a perfected state those converts whom he had been the means of bringing out of darkness into light, and from the power of Satan unto God. If those with whom Paul had been closely associated during his ministry were not to be recognized by him in their glorified state hereafter, what would have been the meaning of such a hope as he then gave expression to? In this life there is no such thing as perfection, and therefore the presentation of his converts in a perfected state to the Savior, must have had reference to the day on which they, with others, would stand before His judgment seat. If then Paul would know and recognize his converts at that time, may it not be inferred that the saints of God will know each other and meet together once more.

Again, when Paul wrote to the Hebrews about the saints coming hereafter "to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (Hebrews 12: 22-23), it would seem to imply that there they would recognize those they once knew, and be themselves recognized in their turn.

These references in scripture to future recognition and union, apply, it will be noted, only to those who will take part in the resurrection of the just. About the wicked and the impenitent wrongdoer, or those who are utterly indifferent in this life to the

message of the gospel of salvation, the word of God seems to be silent as to whether they, too, will again know those with whom they were associated in their mortal existence, or whether such knowledge will be withheld from them for the time being while they work out the destiny that may be apportioned out to them by a wise, just, and yet merciful Judge. May it not be that such knowledge, if possessed at all by them, would only tend to intensify their sufferings, and add extra pangs to their unhappy condition? What a motive then lies before us to obey the principles of the gospel of Christ, which St. Paul calls the power of God unto salvation to all who believe it, and to live according to the commands of God in this life, and continually have one's desires and affections going heavenwards.

Who is there amongst us who would not rather live in the hope that when death removes a loved one or a valued friend, the separation will be but temporal, and that all loving ties and associations shall once again be renewed in a far happier sphere of existence, than live in the belief, as some do, that at death we must take an eternal and final farewell of those who pass away, and that never again shall we see or recognize them, or have any knowledge of them whatever in the future, worlds without end? The very longing one has to meet again those dear ones who have left us, and the desire to renew once more those ties of affection and friendship which so materially helped to make our earthly existence so pleasant and happy to us, cannot but be divinely implanted into our beings, and they ought to act as incentives to us to strive to live as obedient sons and daughters of God, and grow daily in goodness and righteousness, so that when the stress of life is over, we may enjoy a reunion with our cherished ones in that place where death will have ceased to reign, and where new and ever-increasing happiness in the society of one another will take the place of the toils, the struggles, and the temptations of the present life.

Two extracts from a sermon on reunion by Dr. A. W. Momerie may fitly bring this article to a close. "It is of much importance to a man, I say, whether he believes or disbelieves in the restoration of the broken ties of earth. The belief is full of inspiration; the disbelief is paralysing. The one is a well of comfort, making an oasis in the dreariest of lives. The other is a withering blast, that brings with it nothing but misery and woe." And then again—"Not to desire to meet, at whatever cost, a being whom we have supremely loved is a contradiction in terms. Were there to loom before us centuries of labor and of pain, we should be willing, we should be thankful to go through them, if only we could confidently say—

> 'Soul of my soul, I shall meet thee again;
> And with God be the rest.'"

R. M. B. T.

"I KNOW THAT MY REDEEMER LIVETH."

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19: 25-26.)

This was the undying testimony that Job possessed even after all his afflictions. It was so impressed upon his mind that all the powers of hell arrayed against him could not induce him to deny it. "Flesh and blood had not revealed it unto him" but the gift of God—His Holy Spirit—testified with no uncertainty to the innermost recesses of Job's soul that such was the case, and with this spirit he was able to say "I *know* that my Redeemer liveth." The spirit that characterized the church in former days, and spoken of by the apostle Paul in his epistle to the Corinthian saints, was made manifest in this statement of Job's. "Wherefore I give you to understand, that no man * * * can say that Jesus is the Lord, but by the Holy Ghost." (I. Cor. 12: 3.)

The all-important question is, Can we individually know and testify to the existence of God, as did Job and many other prophets, both ancient and modern? If it is possible to obtain such knowledge in this state of existence, what will be the benefits derived from such knowledge and how may it be obtained? From the foregoing quotation we understand that it is only by the Holy Ghost that this knowledge is given us. Taken in connection with the statement made by the Savior, recorded by Matthew in the eleventh chapter and twenty-seventh verse, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him," we have but one conclusion—viz., that this knowledge is imparted through the channels of revelation. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 13, 14). Now we have found that a medium has been provided by our Father in heaven, by which this knowledge may be gained; which "searcheth all things, yea, the deep things of God" and then imparts its treasures unto us, that we may truly say with the patient Job, "I know that my Redeemer liveth."

How shall we obtain this gift? Does it require any sacrifice on our part? Is it for all, or for a select few? This information may be had by searching the scriptures, "for they are they which testify of me." Before Christ's ministry was closed here upon earth, in His resurrected state, He breathed upon His disciples and said, "Receive ye the Holy Ghost" (John 20: 22), this was the Comforter promised by Him upon several occasions previously. Then, when upon that memorable day, while men from every

nation were assembled "with one accord" to celebrate the Pentecostal feast, "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they (the disciples) were all filled with the Holy Ghost." (Acts 2: 2, 4.) In answer to accusations made that they were filled with new wine, Peter arose and preached a sermon that carried conviction to every honest heart, till they cried, "Men and brethren, what shall we do?" Then came the authoritative answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The promise was for all that were afar off, and as many as the Lord might call to yield obedience to the gospel, as well as for those assembled there. Hence we see that all God's children may by obedience to the gospel obtain this knowledge for themselves.

The gift of eternal life also accompanies the Spirit of Truth. Then we know that God lives, and Christ's own words were, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

The final, inevitable conclusion is that, unless we believe and obey the plan of salvation as established in the meridian of time by the Savior of the world, and comply with the ordinances pertaining thereunto, we can in no wise inherit a mansion in His celestial kingdom, and be blessed by the presence of the Father and Son, and dwell with them eternally.

"I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-living head.
He lives to bless me with His love,
He lives to plead for me above,
He lives, my hungry soul to feed,
He lives to bless in time of need."

How different would be the condition of mankind if every son and daughter of God to-day could exclaim with Job in unwavering truthfulness, "I know that my Redeemer liveth."

London. LEO M. COOMBS.

To live content with small means. To seek elegance rather than luxury, and refinement rather than fashion. To be worthy; not respectable. To be wealthy, not rich. To study hard, think quietly, talk gently, act frankly. To listen to stars and birds, to babes and sages, with open heart. To bear all cheerfully. To do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—W. E. CHANNING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 21, 1911.

PRIESTHOOD.

Most of the great religions of the world have recognized the principle of Priesthood in some way or other. In sacred history the term had a clearly-defined significance. Very early in the world's history the Lord, pursuant to the promise of a Redeemer given to the great Patriarch of the race, called certain men as His representatives, giving to them laws and ceremonies which were to be observed until the promised Redeemer should come. Definite instructions were given, a well-ordered system was established, and specific duties were assigned to all who were called to act in the sacred offices. The authority thus given by the Lord, and the offices created for the discharge of sacred functions, were clearly stated, and penalties indicated for any violation of the law, or wrongful assumption of authority. In those instances where violations did occur, the penalties were immediately imposed. The sacredness of the priesthood and the integrity of the law were invariably maintained, regardless of whom the trangressors might be. The organization of the priesthood, notwithstanding the varying conditions of the people, was in some measure perpetuated in ancient Israel even to the time of Christ. With His atonement and death, the offering of sacrifice was discontinued, and thus certain of the duties of the priesthood were changed. The principle of Priesthood, however, became an integral part of the organization of the Church of Christ. In that Church were various degrees of authority, and the offices and duties of the same were clearly defined and understood. To some were assigned certain temporal duties. Others had authority to baptize for the remission of sins, but could not lay on hands for the gift of the Holy Ghost, while others had the requisite authority to do so. To others was given the authority to preside over the different branches of the Church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12.) The gifts and blessings of the gospel were richly enjoyed by the Church until apostasy took place, the order and authority that God had established being gradually lost. Then from the ruins of the primitive

Church, in altered forms and under different names, several organizations arose, claiming to possess the original priesthood and authority, but destitute of all the powers thereof. The Roman Catholic church still claims apostolic succession and priesthood. The Reformed Episcopal churches also recognize the priestly offices, though in a less degree. Priesthood with all of these, however, is but a name; the ancient powers are not possessed by them. Indeed, the Priesthood of God, with its accompanying powers and blessings, was not on the earth for many hundreds of years. During all that time no man had the authority to speak in the name of the Lord. As a result, difficulties accumulated, doctrines and ordinances were changed and confused, ministers of different churches contended among themselves; but no one had the authority to say, "Thus saith the Lord." Thus darkness and uncertainty prevailed for centuries. The fact is conceded by several eminent and impartial divines.

In both the Old and the New Testament there are clear predictions of such an apostasy. Ecclesiastical history furnishes the fullest proofs of a departure from the worship of the true God and from the teachings of His inspired servants. The Apostle John, in the remarkable vision given him of future events, beheld the power of evil, symbolized by a dragon, prevail over the people of God. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Rev. 13: 7). Surely it could not be contended that, when these fateful words were fulfilled, the Church and authority of God would still be upon the earth? The subsequent prediction of a restoration of the gospel, however, establishes the fact that apostasy would be complete and universal. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (Rev. 14: 6). That restoration has happily taken place, and the Church of Jesus Christ of Latter-day Saints is God's witness of the glorious truth. God has revealed anew His gospel, and restored His priesthood and authority to the earth. But the world generally has a very mistaken and inadequate idea of priesthood. As understood by the Latter-day Saints, "Priesthood is authority which God gives to man, by which man is made an agent of God, authorized to speak, act and administer in the Divine name, and have his words and administrations of binding effect as if done by the Lord Himself." That is the true conception of priesthood. It is infinitely higher and grander than the views that are entertained by the Christian world. Nothing less would rise to the dignity of Divine authority. Such was the power and authority of the priesthood of God in ancient times. It certainly existed to no less a degree in the primitive Church. If the Church of Christ is on the earth to-day, how can it exist with any less degree of author-

ity than this? If no man is authorized to speak, act and administer in the name of the Lord, then the Church of God is not on the earth, neither any true minister of the gospel.

The Church of Jesus Christ of Latter-day Saints is of Divine origin. It came into existence as a result of God's authority being restored to the earth, which necessarily accompanied the restoration of the gospel, as predicted by the apostle John. With the restoration of that authority came Divine light and guidance that enabled those holding such authority to state unerringly, in the name of the Lord, what was true and what was not true. Ministers of other churches had contended for centuries over certain principles and ordinances, without arriving at satisfactory conclusions; but the inspiration God gave to His chosen servants enabled them to judge between truth and error. The Church was not first organized, and its doctrines then formulated and its ministers selected. That is the way with some of the churches of the world. It is different with the authority and Church of God. He gave His authority to men, and they, inspired by His Spirit, proclaimed the truth as it was revealed to them, and organized the Church under His direction. Those who received the truths of the gospel and obeyed them, and recognized the authority of the servants of God, were received into the Church. Such was the origin of the Church of Jesus Christ of Latter-day Saints. It was not called after some great man or any peculiarity of organization, but, being the Church of Christ, it was thus designated, in accordance with His revealed will. The order of the true Church is: Jesus Christ at the head; then His chosen ministers, possessing His Spirit and authority; then those who believe in Him, and are willing to yield obedience to the laws and ordinances He has instituted. All these are needed to constitute the Church of Christ. Where they are, we will find the everlasting gospel, with all its powers, gifts and blessings. The Latter-day Saints as a Church possess all these. That is the reason why they send missionaries to "every nation, and kindred, and tongue, and people," in fulfillment of scripture. Knowing that to them has been committed the gospel of Christ, through which alone the world can be saved, they go forward, regardless of scorn and opposition, proclaiming the glad tidings that truth and authority has been restored to the earth.

Very different from all this is the prevailing idea as to the Christian Church and its ministry. Here the belief is almost basic that the original authority, gifts and blessings are not possessed, nor even needed. The ancient records are studied and interpreted in the light of the best scholarship of the age. In the absence of the inspiration possessed by the servants of God in other days, the ancient languages are assiduously studied, in the hope of ascertaining the original meaning and intent of the sacred writers. This has not been successful, as is shown by the

different conclusions arrived at by the most learned divines of the day. It is frankly conceded that God has not spoken for over eighteen hundred years, and it is stated that He does not now speak to men on the earth. That being so, the only possession of the churches is the records of other days, when God had inspired servants and spake through them. The best that can be done, under such circumstances, is to study those ancient records, and endeavor to interpret the beautiful experiences that flowered into those immortal documents known as the Holy Scriptures. That these records and experiences are of supreme value is certain; but the great truth is not known that the same God is manifesting Himself in similar ways, with the same glorious results, in our own days. The statement that the same Divine Spirit and authority is making scripture in these days is resisted as though it were the worst of heresies. People are satisfied to believe that, while the world has advanced in knowledge and experience during all the centuries, yet in religious matters alone, we are compelled to fall back upon the revelations and experiences of ancient peoples, and that no further light or revelation from God is forthcoming to enable us to meet the altered conditions—the problems and the perils of an advancing age. Such undoubtedly were the conditions prevailing at the beginning of the last century. But since that time a new dispensation of the gospel has been ushered in.

The authority and priesthood of God has been restored to the earth. All powers and gifts possessed by the servants of God in other days are again enjoyed. The principles and ordinances of the gospel have been made clear. Those who have believed and obeyed the same have received the gift of the Holy Ghost, as did the members of the primitive Church, and as Christ and His apostles promised they should. Some manifestation of the Spirit of God has been received by every faithful member of the Church. Possessing the Spirit and authority of God, the people are directed in all their affairs. They have thus been enabled to cope with every difficulty and lay the foundations of a great and prosperous commonwealth. The claim of Divine authority that is made by the Latter-day Saints is fully established by the truth of the principles they teach and by the blessings they have brought to those who have received and obeyed them.

H. I.

Change of Conference Dates.—The Leeds conference will be held on October 29th, and Liverpool conference on November 12th, instead of the dates previously announced.

"If you made mistakes yesterday, forget them. No strength was ever built on continued regret. To-day is the result of yesterday, but it is more important to remember that to-morrow is the result of to-day."

MINUTES OF NEWCASTLE CONFERENCE.

A most successful semi-annual conference was held in the Co-operative Hall, Gateshead, on Sunday, September 17th, 1911. President Rudger Clawson, of the British mission; President Joseph W. Clark and eighteen elders of the Newcastle conference; Elder Hyrum B. Clawson of Liverpool, and a good-sized audience were present at 10:30 a.m., when the first session commenced by singing, "Now let us rejoice."

Elder John Adamson offered prayer, after which a quartet of elders sang, "See the mighty angel flying."

President Clark rejoiced to meet in another conference, and hoped they would have a spiritual feast during the sessions.

Elder George B. Chambers dealt with the subject of "baptism" from a logical point of view. If we "come to God" we must tread the avenue God has marked out. The choice of water baptism as a token of reconciliation shows forth the wisdom of God. Various tokens chosen by man for the absolution of sins are of non-effect in the eyes of God.

Elder Joseph V. Ford made plain the necessity of making truth our guiding star. Then we shall come to understand the laws of God. The life of Joseph Smith is a good example of being true to one's convictions. His life was a success in the highest sense of the word.

The congregation sang, "O, my Father."

President Clawson said that the gospel was in the world for the betterment of mankind, to correct the evils which are so prevalent. Newspaper reports show to some extent the results of drunkenness and kindred evils. Such conditions are contrary to the Spirit of God. If the world accepts the gospel of Jesus Christ, these evils will disappear. Spoke at some length on the Word of Wisdom. Bore testimony to the clean lives of the elders, and said their physical appearance shows forth their clean lives.

"Come, O Thou King of kings," was sung by the congregation, followed by the closing prayer by Elder Joseph Parmley.

The afternoon session commenced at 2:30, by singing, "How firm a foundation." The invocation was given by Elder Parley Swainston. The congregation sang, "Earth with her ten thousand flowers." Elders J. E. Lichfield and J. S. Phelps administered the sacrament.

Clerk George B. Chambers read the labor and statistical report for the last five months, which report was approved of.

President Clark presented the general and local authorities. All were sustained.

Elder Hyrum B. Clawson told of the great value of a testimony of the gospel of Jesus Christ. By the Spirit of God we are all brought into one great brotherhood, no matter what may be the nationality. Taking Daniel 2: 44 as a test, showed that the gospel of Jesus Christ had been restored in this dispensation.

Elder Charles H. Baker likened the conditions in the world to-day to the conditions which surrounded the Apostle Paul. Great prejudice has influenced judges and people in general, in judging both former and Latter-day Saints. Bore testimony to the loyalty of the Latter-day Saints.

Sisters Walker and Rudder sang as a duet, "Proud, yes, of our home in the Mountains."

President Clawson explained the method of calling speakers in the Latter-day Saints' meetings. They are not notified beforehand, hence must rely implicitly on God's Spirit. Made further comments on the image described by the Prophet Daniel. We can know of the restoration of the gospel by the same means used in the conversion of Saul, viz., revelation from God. By the same means Joseph Smith received knowledge of the truth. Read from the account of the vision he received and commented upon it.

"Lo! The Gentile chain is broken" was sung, and President Clark pronounced the benediction.

About two hundred and forty saints and investigators were present when the evening meeting was called to order at 6:30. The audience sang in a spirited manner the hymn, "Hail to the brightness of Zion's glad morning." Elder John Adamson offered prayer. Continued by singing, "Softly beams the sacred dawning."

President Clark discoursed on the first two principles of the gospel. Showed that we must first have faith that we may be redeemed. We must learn the rudimentary principles of the gospel first, as we must first learn the primary principles of mathematics. Principles given of God must be obeyed if blessings follow.

Elder J. R. Sayer mentioned some of the characteristics of the gospel of Christ. Sincerity will not save any one, unless coupled with truth. Obedience to God's laws is required of every person. Cited instances from the scriptures to prove this. Hoped that the Divine light from God might shine forth to enlighten some honest souls present.

President Clawson paid a high compliment to both congregational and solo singing. Enlarged on some of the gospel principles, making plain that belief alone is insufficient as a means of salvation. Gave illustrations from the scriptures to show that obedience by the prophets of old had brought many blessings. The Latter-day Saints are the children of Abraham, hence partakers of the blessings promised him. Faith and works are combined in the gospel of Christ. The Holy Ghost comes only to those baptized of the Spirit. Asked the blessings of God on the assembly.

The elders' quartet repeated the selection sung at the morning service, and Sister Amy Wright sang in a charming voice the solos, "The promise of life" and "No cross, No crown."

On Saturday, September 16th, at 3 p.m., President Clawson met

with President Clark and the conference elders in a spirited Priesthood meeting. Reports were made and some valuable instructions were given by President Clawson. Incidentally the elders were complimented on being almost free from debt. Several questions were answered by President Clawson.

GEORGE B. CHAMBERS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held on Friday, September 8th, 1911, at Milford, Co. Armagh (Irish conference), when another member was added to the fold, Elder H. Fred Egan, Jr., officiating.

Concert.—The saints and friends of the Birmingham conference spent an enjoyable evening, Saturday, September 9th, 1911, at a concert given in the Handsworth Assembly Rooms (Birmingham branch). Proceeds for the branch fund.

Enjoyable Outing.—The elders, saints and friends of the Northampton branch (Birmingham conference), had a very pleasant outing on Saturday, August 26th, 1911, at Dane's Camp. A nice "tea" was enjoyed by all. During the day games and races were indulged in. Prizes were awarded to the winners. All Sunday School children went free, each receiving a small present.

Harvest Festival.—On Wednesday evening, September 6th, 1911, the Derby branch (Nottingham conference) held a very successful harvest festival. Saints and friends contributed fruits and vegetables very liberally, which were sold and a good sum realized. An impromptu program of songs, recitations and speeches was well rendered by saints and friends. After an enjoyable time, all present dispersed for the night, with arms full of the bounties of life.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home September 7th, 1911, per s.s. *Corsican*: From Great Britain—Thomas B. Bennett, Ervin D. Johnson, David Evans, Isaac P. Robinson, Elizabeth Smart. From Scandinavia—J. Lyman Nielson. From Sweden—David E. Quist, Carl J. Johanson. From the Netherlands—Pieter t' Hart. With the company were thirty-seven emigrants in charge of Elders Ervin D. Johnson, Thomas B. Bennett, and Isaac P. Robinson.

Successful Meetings in South Africa.—Elder Joseph F. Hintze, writing from Kimberley, Cape Colony, South Africa, on August 19th, 1911, says: "Elder T. A. Nelson and myself have just returned from a trip among the farmers and diamond diggers along

the Vaal River. We held two good meetings, one at Warrenton and the other in a country schoolhouse. The houses were packed and the people expressed themselves as being well pleased with our views of the first principles of the gospel. At the latter meeting the people were all Dutch and could not understand English, but we were favored with the assistance of a school teacher, who interpreted what we said. Our message to them was somewhat of an awakening, and when we left they were all desirous of meeting us again to hear more about our teachings. We sold them four Books of Mormon and a hundred and twenty-five small books, and gave away forty books and several hundred tracts. This kind of success fills our hearts with joy and makes us feel that the harvest truly is great, but the laborers are few."

Successful Socials.—On Tuesday, September 12th, 1911, the saints and friends of the Gainsboro' branch (Hull conference) held a very successful social to open the winter's work of the Mutual Improvement Association. Elder W. W. Freckleton, who labored in Gainsboro' at the beginning of his mission, was made the recipient of a very nice inkstand, as a token of love and respect. About forty saints and friends had a very enjoyable evening.

A very enjoyable social was held on Thursday, August 31st, 1911, at 30 Abbotsford Place, Glasgow (Scottish conference), in honor of Elder T. B. Bennett, who has been honorably released to return home. The elders, saints and friends presented him with a beautiful Scotch traveling rug as a token of esteem and respect.

Sister Flora Ridge was tendered a farewell social by the saints and friends of the Middlesbro' branch (Newcastle conference), on Wednesday, September 6th, 1911, prior to her emigrating to Utah. Sister Ridge has been a pillar of strength in the Middlesbro' branch, and will be greatly missed by both elders and saints.

A successful farewell social was held in the Textile Hall, Bury (Manchester conference), Saturday, September 9th, 1911, under the auspices of the Bury branch, in honor of Elder William Chapple, who has been honorably released to return home. The hall was well filled with saints and friends who came to pay respects to Elder Chapple. A very pleasing program was rendered, and all seemed to have an enjoyable time. Elder Chapple was the recipient of a beautiful present as a token of remembrance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VI.—THE BOY OF NAZARETH.

I. NAZARETH.

1. The home of Joseph and Mary. (Luke 1: 26, 27).
2. Home of the family after the return from Egypt. (Matt. 2: 19-23; see also Luke 2: 39).

II. Jesus in Childhood and Youth.

1. His natural growth and development. (Luke 2: 40, 52).
2. His occupation. (See Mark 6: 3).
3. His attendance at the Feast of the Passover. (a) His age (Luke 2: 42.) Note the custom of Jewish boys appearing in the temple at the Passover anniversary nearest twelfth birthday, after which the youths were regarded as members of the "congregation." (b) The Passover celebration—an annual festival; significance of the feast; its origin; (Exo. 12: 12-17). (c) Jesus and the doctors.—The search for the missing Boy; found in the temple; His conversation with the doctors of the law; His wisdom an evidence of inspiration and of a studious and well-spent boyhood; the mother's gentle reproof; His significant reply. (Luke 2: 43-52; compare Luke 4: 22; Matt. 7: 28; Mark 6: 2).

III.—Jesus of Nazareth.

1. Commonly so known (Matt. 21: 11; John 19: 19). Note the custom of combining name of the person with that of his home town. (For illustrative example see Mark 15: 43; and compare Matt. 27: 57; Luke 23: 50, 51; see also John 19: 38. Mary Magdalene,—so known from her native town Magdala,—see Matt. 27: 56; 28: 1; Mark 15: 40; Luke 8: 2; 14: 10; John 20: 1).
2. Prediction cited. (Matt. 2: 23; note that the current compilation of Old Testament scriptures contains no record of the original prophecy).
3. Repute as to His family relation (Mark 6: 3; Luke 4: 22; Matt. 13: 55, 56; compare Matt. 12: 46, 47, and Gal. 1: 19).

Note silence of the biblical record as to life of Jesus for the eighteen years following the Passover celebration herein referred to.

DIED.

Horlacher.—At Kingstown (Irish conference) August 26th, 1911, John William Jacob, the beloved son of William and Mary Horlacher; born August 12th, 1911; blessed August 22nd, 1911, by Elder James W. Randall.

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